

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Principles of Nature.

TRUTH.

BY H. H. CLEMENT.

I must regard the eloquent essays in your journal, and its character generally, as devoted to the exposition of Truth. To aim at imposture, purpose and avowed imposition, would expose you to ridicule and contempt. I am bound to believe then that your aim is Truth: not mere *prima facie* fact, but the revelation of truth, which come in other shapes than what is termed evidence. It has long been settled by metaphysicians and those who investigate the philosophy of mental demonstration that Truth, which is arrived at by induction, needs no proof or evidence. What must this be called then, or how can it be described? It must be admitted beyond all cavil that this kind of truth, proof or evidence, is a soul-instinct which comes from above and takes captive all the higher faculties and leads them into her own celestial domain, a willing guest. This is the maze into which many fall in their investigation of Truth; there are different kinds of evidence, or proof, and they are eluded and made clear, in a measure, as we have yielded to the higher solicitations of intelligence.

Men do not believe or disbelieve at will; they want proof or evidence to enable them to look the fact squarely in the face. Now how impoverished and barren must the truth appear to those who have not this gift of induction, intuition, or inward sight.

If Truth be the infallible aim of our life, we are bound to accept all its manifestations. Truth and falsehood are always in juxtaposition, the same as light and darkness; and it often requires the strongest-souled man to cling fast to their persuasions. When we are convinced ourselves, we wish others to be convinced; and here is the great stumbling block; a new doctrine begins to be promulgated in the world, and is rejected or increased in a measure, as men are possessed of the real faculties of insight, vision, or intelligence.

The truly reverent man is willing to repose upon the placid bosom of Truth, without provoking any controversy. If he wish to awaken the world from convictions of duty, and desires to do good, he is a faithful disciple, and let us love and cherish him. His spirit will be sensitive to us when he has passed away; and as no Spiritual principle can ever die, it will float in its happy and harmonious sphere around the radiant throne of the Almighty.

The philosophy of mental metaphysics has always held sway in my mind, and I have never denied or admitted, or never am prepared to deny or admit any new Truth. I have tried to solve what are termed Spiritual Manifestations, upon what I have deemed philosophic principles; that is, I have tried to negative, perhaps without sufficient examination, "Spiritual Rappings," but never doubted Spiritual Manifestations as a revelation to the intelligence.

Truth of the most abstruse nature needs to some minds no authentication—it is as clear as that pathway of the Heavens through which our spirit lies. To others the "evidence of things unseen," is a sealed and obnoxious book, and never opened to their intelligence.

The intelligent of all ages have believed in miracles; even the Catholic religion admits, in our time, of their agency. The Methodists believe in the power of God suddenly descending on man, and swaying him with an influence such as neither send nor angel ever exerted. What is this but a union of spirit with spirit—the blessing of the two infinities with one finite and possessing no power or capability of wrestling with an agency of such magnitude, it becomes powerless of resistance and is subdued. The very thought of immortality has swayed men with an influence stronger than that which any miracle ever exerted.

The word *Hercules* means, in the Greek, splendid air or light; so denominated from the sun having been the abode of this god. As those heathenisms always had some foundation in Truth, it is no vain presumption that those traditions extend to the vastly remote period, before the earth emanated from the solar orb. Son of sun, or son of light, the head being typified as a sun, and emblematical of intellectual light, is everywhere seen among the obelisks of Egypt; inscribed in hieroglyphics.

In the Hebrew, Light, God and Truth, are synonymous terms. Truth then is light, and light is God, and in proportion as we are removed from that spiritual light, are we in moral darkness.

Should we be incapable of properly interpreting Spiritual Manifestations upon rational and intelligent principles, we are lost and periled. May not these revelations be a corroboration of the fact, that we are

now entering upon a third advent. The Father and Son have been revealed to us, and now the "Holy Spirit" has descended upon earth, and thus the Trinity is made perfect in one sphere.

As matter, as well as spirit, is an agent of the Divine Intelligence, it seems to confirm the presumption that all matter is coextensive with the Divine Spirit, as operated upon by His will. We have this trinity strongly illustrated in the three planets of our system—the Solar, the Lunar, and Terrestrial; the only three which are; or can have been endowed with life. The writer of the "London Alpha," a book of profound thought, exclaims almost prophetically: "There are as many revelations as there are souls to need them; each is a revelation in itself, to itself, and for itself." Exactly, and it is only through such revelation made to us, that we can comprehend those of a distant period, and which were so well suited to the condition of Humanity at the period of dissemination.

Truth, Love and Light, are all that are needed to draw us home to God; to make us approximate more closely to his essence even in our sphere.

HOW SPIRITUALISM IS FOUNDED.

MR. EDITOR: The prevailing notion that any thing connected, directly or indirectly with the future, must of necessity involve sacred matters, has led many Spiritualists into the error of mixing up modern developments with religion. In every instance the result has been more or less disastrous. A few of the predominant vagaries may be cited with profit.

Some suppose the human plane—or at least their plane—is so far above the plane of gross matter, as to be above its laws. That the mind, though limited in its capacities, (unlike the tree, which is also limited in its wants and endurance to a certain amount of light and nutriment), can be used as the special channel for more than its ordinary share of the forces about it. For instance, while they admit that the tree can only bear within certain limits, they suppose mind to be so contrived, that though limited, it can be made the special recipient of that, which in its very nature cannot be special; to-wit, the designs, wishes and elements of the Infinite! Some, to use their own words, have not only settled the mooted question that modern manifestations are Spiritual, but also that they are planned, controlled, and guided by the Omnipotent—to whom only, and not to their departed friends, they address their table-telegraphic interrogatories! Others, less aspiring, have settled the question of progress, both in this life and the one in prospect; and upon this basis have paroled out the realms of futurity into grades, and meekly claim affinities for no higher elevation than an imaginary sixth or seventh circle! Others, not boasting in word, but acting an excellency for piety, find comfort in directing their queries to the venerable Apostles; while others, still, feel calm under the questionable revelations of Washington, or Franklin, or of Emanuel Swedenborg. Not a few, (on the supposition of some miraculous infusion of wisdom at death), inquire with serious gravity of departed babes, aunts, and granddames, in regard to affairs both important and trivial. Often is the inquiry put to the table, concerning matters of great pecuniary and even moral moment, when the very spirit purporting to communicate, (if yet in the body), would not have access to the company.

In such a state of things, is it to be wondered at that religious extravagance, neglect of social duties, unsettling of business, folly, insanity, should occur? Would it not be wonderful if such should not occur? Every new thing is revolutionary. Where, then, is the blame? Not upon Spiritualism; for that, at this day, is a simple claim that persons once in the body, as we are, retain their consciousness and have power to communicate to us. That is all. Even this claim rests on testimony which compels us to infer the origin. There is no religious idea, in the matter. The question, whether we live hereafter, and the other question, what we live for, are as distinct as the zenith and the nadir. If some prevalent notions are correct, our destinies will be equally distinct. Spiritualism goes not to these matters. They are of individual account.

As to the communications with which we have to deal: there is no claim that they are of worth, in themselves. What they are, and whence they come, are two distinct propositions. While considering the communication itself, it is not of the slightest moment who made it. A true word is no truer in the mouth of an angel, than in the mouth of a man. A moral precept, like the gravitation of matter, gets no new force from the elucidator. So, when the other question is up—as to the origin of a communication—its substance is of no consequence. It may perhaps aid

to identify, that is all. Those who go out of this track, are no longer Spiritualists. They follow their prominent tendencies, as do moral reformers, prison reformers, religious reformers, marriage reformers, or any other reformers. And the fact that a man started from the Spiritual hypothesis, makes no alteration in the character of his pursuits. Within the pale of Spiritualists are persons of all religions, and persons of no religion—advocates of a trinity—Deists, and atheists; men who drink liquor, and men who do not; men who are immoral, and men who are not; men who are an honor, and men who are a disgrace, to the species. I know this is plain talk—but mine is not the part to palliate or to set "aught down in malice"; but rather to single out the position of the subject. That position is simply this:

Is the claim of a Spiritual origin for modern manifestations well founded?

Every man can examine, and answer this question, irrespective of his morals, or belief, or religion, or convictions upon any other subject. An affirmative or negative opinion, affects no persons ideas of right, or its application to any of the ramifications of society. Like any other phenomenon, it either is, or is not Spiritual in its origin. Those in the affirmative are conceded the right, the duty—may, they can not avoid it—of making such use, or abuse, of it as they can. But against any and all attempts to blend any of its supposed uses, with an attempt to prove the main proposition, and also against every attempt to cite any supposed use, as an evidence of its origin, I enter my oft-repeated and earnest protest.

For this position it may not be amiss to give a few reasons. No two men are precisely alike. No substance affects any two precisely alike. Each one applies external conditions to meet his peculiar wants. The wants of no two being precisely alike, the appliances to those wants must vary. This truth prevails as well in our voluntary as in our involuntary functions—as well in the mental as physical. Our minds being unlike, our conceptions also vary. We can not think alike for the very simple reason that the tools of thought (to speak mechanically) are dissimilar. Hence our conceptions of uses differ. Use, to one, is abuse to another. Order, to one, is disorder to another. One fancies one thing, another another. Each pictures this fancy on paper, and thus the conception of the writer—nothing more—is transcribed. It is so of any treatise on hypothetical subjects. The "Position of Christ in the Universe," the "Pilgrimage of Thomas Paine," the "Universe Within and Without," and a score of books of the same paternity, are in the category of fancy. In none of these can it be claimed that the conception of the writer gives knowledge to the reader. In a certain sense, the recital of facts is on the same plane. The fact, and our conception of it, may be as variant as the East and the West. So simple a phenomenon as the fall of an apple, does not affect all alike. While we can say, with great simplicity, that the apple (to our conception) did fall, the moment the *why* of that fall, or the uses of that hypothetical *why*, are broached, we venture the realm of inference—yes, fancy. These truths do not become falsehood when discussing occurrences claimed to be Spiritual. We witness them. We ask for the cause. We are not permitted to see it—to feel it—to touch it—to taste it—or to handle it. The effect is all we can cognate, and—as in the case of the falling apple—we are left entirely to inference. Those who take this inference as the basis for another, are out of the Spiritual limits; and, so far as my observations are concerned, have proved privateers on the waves of conjecture, or perhaps Quixotes in the crusade of the ideal. In view of these things, and especially of the idea that our conceptions are thus variant, and that even our conceptions of dry facts are controlled by our mental fabric, does it not strike every one that by dealing in all these multiplied conceptions, we not only weaken our real effort, but in fact abandon it to confusion. It is not quite settled that we have correctly conceived the Manifestations. Is it not, then, more politic, and more methodical, to lay the foundation before taking lodgings in the cupola?

Those who see Spiritualism in any other light, are not responsible to me, nor to any one but themselves. They have the common right of all—to think and to act. If, however, they can see in a simple proposition which admits of an affirmative or negative response, another proposition which is a contingent of the first, and which contingent involves the uses of the first, they are endowed with a vision transcending mine. They certainly appear separate to my conception. It seems to me, that every element in Nature is distinct from its uses. That first in the order is the business of proving the existence of the element. This done, its use is of individual application. In the Spiritual arena, we are yet dealing with the major proposition. It will be time enough to discuss the

other—if discussion it needs—when reached in its order. Patience is all we need; and by way of encouragement to patience, let me suggest, that any use of the Spiritual phenomena, no matter how obnoxious soever the same may be, can never do away the fact that the phenomenon itself did occur. If a horse kicks a child, no amount of misery can obliterate the fact of the kick—though nursing may alleviate the pang.

With regard to the mode of investigating, it seems to me best never to admit anything as Spiritual, especially in a stranger, which can be done by mortals. By so doing, it is true, there is a possibility of erring, but if error we find it, it is an error upon the safe side. As a general rule, the disasters which have occurred and which all of us regret have arisen from believing too much, rather than believing too little. My own position is this: *The balance of evidence is in favor of the Spiritual hypothesis.* In saying this no one ought to understand me as speaking from any other data, than my present idea of the action of matter. As I do not claim to know all the actions and laws of the actions of matter in the Universe, it is possible some new development of those laws, may affect the balance. An opinion which can not be swayed by evidence, sinks to dogmatism.

WM. ALLEN.

NEW-YORK, March, 1858.

A GERM OF IMMORTALITY.

BY M. E. RANDALL—MEDIUM.

Within Man dwells a germ of Immortality. Man has written this from age to age—from age to age has he proclaimed it from the "sacred desk." And spirits—yes, teachers from the glorious realms of man's fadeless future—have said and sung the same beautiful, eternal Truth. Man possesses a never dying spark from the great fount, Omniscient, and yet how few—oh! how few, do we find among the present dwellers upon earth, who possess any clear conceptions of this priceless germ!

The human mind has been, unwisely, taught that it must accept a mystery, and never dare attempt its solution. And with other never-to-be-explained things, this—that "God breathed into man's nostrils, and he became a living soul."

We come now to tell you that these teachings are absolutely false. Nay, but they are altogether insufficient for the best unfolding of the Human Spirit.

We come to teach you a more cheering faith—one which will stimulate you to noble, wisely directed, God-like action—a faith of *works*, not words. We come to teach you that as you may, by careful research, measurably understand that the little kernel which you plant in the bosom of the fertile earth, is the type of its future term and quality, so you may also understand much, very much, in relation to this "germ of Immortality." Come—oh! come then to the labor, we will instruct you in wisdom and truth. We will make our tasks easy, and our school shall be a continual pastime.

We ask you to cast off from your minds all those dark and shadowy accumulations which have no resting place, but upon a vague and gloomy fear.

We ask you to decide, each for himself, what he *knows*, and then divest himself of all else, and come to us with his actual knowledge and his indwelling Reason, purified from all its cankered prejudices. Then—then can we reach that little germ, with the sunshine, the dew and the rains of love and purity, and warm it into that beautiful growth, of which it possesses so richly the type. We will teach you to know that there is a germ of Immortality lying at the first extreme of your human existence; that this germ is a pure emanation, or out-birth from our own bright Spirit-home, and that it possesses as perfectly the essence of its future unfoldings as does the little seed which you place beneath the surface of the earth. We will teach you that, like the seed, so this little germ is the nucleus to which are attracted and attached those elements and essences which are best adapted to the growth of its indwelling capabilities.

We will teach you that as the kernel may be so deeply buried beneath the surface of the earth that the sun and shower can not reach it, and thus lie dormant for ages, so this germ may be so darkly buried from the sun and showers of truth and love that its beauties can not reach the surface. But still the shining germ is there ready, the moment it is transplanted to a genial soil, to burst forth in glowing magnificence. We will teach you that this pure germ—this jewel from our bright sweet home—is the child of angel parents who watch over its unfoldings with such a care as only spirits know—that this child of Heaven—this germ of Immortality, is the *SELF* which dwells within each human breast. The shining nu-

cleus—the point of attraction, to which all your efforts for progressive growth must be directed. It is the only foundation for that beautiful superstructure—the human mind. 'Tis here that every word, deed, thought and feeling, is recorded in eternally indelible characters, to stand as a monument to yourselves and others of a life of purity or sin.

We will teach you that no blind tongue-worship can blot out a vile thought which has been stamped upon this unfolding bud. And we will also teach you that however darkly has the surface of the precious bud been stained by misdirected deeds, that it is never too late to begin the record of the pure, the beautiful and good, for however much the outer unfoldings may have been soiled, yet such is the interior purity of the bud that every newly unfolded petal presents a fair, unstained surface to the recorder, as it entreats by its beauty to be spared the touch of darkness. Let all then commence this record aright from the first moments they can understand our teachings, and soon—aye, soon, will each redeem himself from his dark condition, by and through his own good works.

Let none despair of redemption, for however long the human life may seem to those unfortunate ones, who have no conception of the duties and objects of the earth-life, still it is but as a drop in the great ocean of elements. Then come, dear brother, come to the light of truth and love, for their teachings are but happiness and peace. Oh! come; wallow no more in the dark, foul pools of ignorance. Your spirit-loving and loved ones are calling, entreating, reasoning; will you not listen to our notes of love!

Let each come to the labor for himself, for no "agency" can be available in unfolding this immortal spirit. Just as consistently may you expect another to breathe for you—it may not, can not be. Then arise—awake to your true condition. Begin from this hour to warm and cherish the godlike-germ which is buried within your own breast, that through the expansion of this you may reach and comprehend your great Prototype, and bask in the genial rays which emanate from His presence.

Too long—aye, too long, has man groveled in the dust to gather, to gain the pittance with which to purchase his own fetters. Too long has he worshipped that darkness in which his own light is buried. Too long have the blind led the blind and fallen together into the dark pit of ignorance. Let each now cast aside his pall, stand up boldly, and receive the higher light.

We will teach you too, that the thoughts and feelings which are constantly adding volume, either in purity or corruption to this innermost germ, are but the sublimations of all your doings. Your food, your drinks, the air which you inhale, and the surrounding influences which you absorb, all, *all* effect favorably or otherwise, this indwelling nucleus. And fear you that it will be a dull study to learn the operations of those laws through which even your bread is transformed into mind—immortal spirit.

Come to our school and try our teachers; we promise you great joy and happiness as your reward. Condemn us not unheard, but try us.

WOODSTOCK, April 2, 1858.

Socrates.

Socrates probably knew almost all of the fourteen thousand male dwellers in Athens. At one time we behold him holding friendly converse with a priest of the dominant religion there. And next we see him arguing with the lawyers, or merchants, or laborers. Perhaps we may best realize his relations to Athens, if we fancy him returned to the earth, and behold him walking the streets of New-York, and taking up here his mission of reformation. Behold him walking down Wall-street in the morning, and arguing there with the bankers and brokers upon the transient and paltry worth of stocks in canals and railroads, and endeavoring to impress upon their minds the truth of a destiny for man somewhat higher than this. And then he catches a lawyer by the button, and tells him that there will be call for subtle eloquence at the *LAST* assize. At half-past one he saunters into the Exchange, and is soon found addressing a group on the nature of the Beautiful. At two, look for him at Delmonico's arguing the foolishness of this habit of eating—that it is a mere gratification of a want, and that the part of wisdom is to keep as far as possible from the want! At four, you shall find him in close communion and conversation at some prominent residence on Fifth-avenue. After entering into all their various pleasures and amusements, he will not fail to wind up with some good advice upon the true life—which is one of temperance, sobriety, simplicity, etc. Imagine him in all these various phases, and you shall then know what Socrates was to Athens, and how he would be welcomed among us. T. STARR KING.

BRITTON AND RICHMOND'S DISCUSSION.

THE CONCLUSION OF THE WHOLE MATTER.

DEAR SIR: In my last I reviewed the first half of your second series, embracing six letters, and I now resume my labors at the point where they were discontinued. Very little, however, remains to be said in this rejoinder, since the succeeding letters from you are not properly replies. Your number seven attempts to deal with Mr. Austin's facts, but it is altogether harmless in its bearing on the present issue. You merely repeat the facts—the style, to be sure, is far less orderly and impressive than that of the narrative by the witnesses themselves—and then you refer to other miscellaneous examples and conclude without any serious attempt to account for my facts or your own. In number eight you have several brief allusions to my letter of the same number, but there is no earnest effort to dispose of the facts, cited by me, agreeably to any material hypothesis. Portions of the letter, I am sorry to say, evince a disposition to trifle with the whole subject, where only critical analysis and invincible logic were demanded. You devote some half dozen lines in your answer to my ninth letter, and the remainder of four wide columns to other matters, chiefly to facts which illustrate the power of the mind to produce and to remove several forms of disease. As I did not attempt to prove that all sick people are cured by the agency of spirits, it will be seen that your whole effort, so far as it relates to the question under discussion, amounts to nothing but a superficial sophism. I will endeavor to make this apparent to the reader.

I bring witnesses to prove that a person who is not a physician is, unexpectedly to himself and everybody else, made the instrument of curing—without medicine, and by a particular process unknown to the faculty—another person, whom the doctors had given up to die. The evidence is so conclusive that the fact is not disputed by any one. Now Dr. Richmond, who may be interested to have people cured after what are denominated the professional modes, is unwilling to accept the only inference which seems to be warranted by the facts. And how does he manage to escape the legitimate conclusion? Does he undertake to question the credibility of the witnesses? No. Does he attempt to prove that the patient was cured by some other process than the one described by those who were present on the occasion? No; nothing of the sort. But the Doctor proceeds precisely on this wise: He tells a story of one of his own patients who wanted physic; he accordingly administered the thirtieth dilution of *mar. tomitica*, describing at the same time as its specific action the effect he desired to produce. The result sought for was obtained; and now it only remains for the readers of this discussion to arrive at the implied conclusion, which may read thus: All the cures alleged to have been wrought, in different ages and countries, by Spiritual power, have wholly resulted from the action of the patient's own mind on the organs and functions of the body. I know how powerfully the mental action influences the physical condition, but this assumption is utterly unfounded. The premises and the conclusion sustain no relation, however remote, and yet precisely this inference was intended to be drawn, or the illustration is unsuitable, and my correspondent wrote apparently without a purpose. In these letters the citations from history are given as usual in alopathic doses in the crude form, but the logic, which is the highest trituration, is used *homeopathically*.

The reader can not fail to observe that my correspondent has, in reality, abandoned his position. When the facts and arguments for Spiritualism elicit no reply, it is virtually conceded that they can not be met. Three letters, each of an unusual length, have been written and published wherein no real effort has been made to explain, on mundane principles, the facts offered in elucidation of the Spiritual theory. Of course Dr. Richmond knows full well what the circumstances of the case require. He has undertaken to refute the facts and arguments adduced in support of a given proposition, but instead of this he wanders off in another direction. The whole course is evasive. My friend neither attempts to disprove the facts nor to show that the deductions therefrom are illogical—in short there is no direct reply. As no effort is made to invalidate the reasoning based on the acknowledged facts, and especially as we have called three times without eliciting an answer, the case may be permitted, as the lawyers say, to go "by default."

A few general observations will conclude, on my part, this protracted correspondence. I need not say how impossible it is for me to accept your views. I can not relinquish the hopes and aspirations which make human life truly significant. The assurance of a future existence is, with the writer, a Spiritual instinct which, perhaps, requires no further outward confirmation. It may be thus with you, but if it be so, I know not how you can dispute the proximity of the Spirit-world to this, or remain insensible to the presence of its inhabitants. I can not resist the conviction, that without some revelation of the other life—some tangible demonstration of its reality—the mass of men can have no hope. They live on the plane of the senses, and to be convinced of the reality of that life, the understanding must be addressed through the ordinary avenues and modes of sensation. In the absence of such a demonstration, nothing remains for them but to sit in darkness and nourish their despair. They can but say with Job, in the period of his hopelessness, "I have said to corruption, Thou art my father; to the worm, Thou art my mother and my sister. And where is now my hope? As for my hope, who shall see it?" In what respect is our condition more tolerable? If you are right, no voice has ever spoken from beyond the grave. This is distinctly implied and expressed in what you have written. From the beginning of this controversy you have boldly asserted that all Spiritual experiences, so-called, belong to, and have their origin in, the earth-life, and that what have been denominated miracles may all be accounted for without admitting the agency of spirits in their production. And why not? If you can thus account for the modern phenomena, you certainly will not be at a loss to explain the ancient wonders. Any principles of science or laws of external Nature which can be made to sustain the human body, and other equally ponderable objects, mid air—now a very common occurrence—will surely suffice to account for the so-called miracle of walking on the water. Thus it will appear that if the "church favors your views," it must be at the expense of the Spiritual claims of Christianity. Indeed, if the views you advocate are founded in truth, it must inevitably follow, that no revelation, in the sense in which the word is usually employed, was ever given to man, and all the world's professedly inspired teachers have been vain impostors or visionary enthusiasts. No spirit, say you, has ever manifested its presence to mortals, or given one token of renewed life. The countless millions of sentient beings

come and go and are forgotten; they are unfolded like the buds in spring-time, and like the seared leaves of autumn they fall unnumbered to the earth. A lethean spell has bound all that have lived, from first to last, and as the living generations pass away in solemn succession, they become silent and voiceless forevermore! And what is the Universe, on this hypothesis, but one mighty sepulcher—a monument to cover the ashes of the dead! And what are the records of all human thought and experience, but the epitaphs which men have written for their own souls. You may say that man continues to exist—that the spirit is immortal—but what proofs have you to offer, if you deny those we have been called to consider? Show us "the evidence of things not seen," if it does not at all consist in the facts we have cited. If you can sweep away all these, and every similar demonstration of the life to come, it is worse than idle to expect the rational mind to find repose, in the exercise of a calm and beautiful faith grounded on your naked assumption.

The reader will readily perceive that we are far from having arrived at one conclusion, from our observations of the same phenomena. We are advocates for two systems which stand in bold and vivid contrast. And here let me briefly notice some of the points of distinction. You appear to comprehend the general principles of causation within the domain of mere temporalities; I apprehend that they exist in the realm of invisible and vital realities—in the Spirit-world. Your speculations make the essential reality of things to consist in their external forms and phenomenal appearances; I am disposed to regard all outward, physical developments as instructive and sublime revelations of the existence and operative power of inward forces, and spiritual entities. The fundamental difference between Materialism and Spiritualism is especially manifest in what they respectively teach concerning the spirit. You, indeed, suppose it to be endowed with very exalted powers, but you limit the exercise of those powers to the life that now is, while I venture to presume that all its faculties are preserved, quickened and intensified by the transition. You insist that the spirit becomes inert the moment its corporeal relations are interrupted; the superior power which it was admitted to possess, while in the flesh, is alleged to be lost in the process that dissolves the body, and the Godlike nature becomes the slave of mere material forces and physical conditions. It has no longer any voluntary power of resistance, but like unconscious and lifeless things must go wherever the laws of material gravitation determine; while, on the contrary, the Spiritual philosophy teaches that immortalized human beings possess an increased power over mere material forces, and that instead of being driven about like inanimate objects, as you presume, they are privileged to roam at pleasure through the realms of space. Your views tend to interrupt the most endearing relations of life; on the other hand, my own aim to preserve and perfect those relations. You place a cold seal on the eloquent lip, and the strongest affection is silent and expressionless; but when the spirit of the divine Philosophy touches the palsied lip, love is eloquent again and speaks with an immortal tongue. You make the objects of my highest hope, the worthless creations of a distempered fancy; but in the light of the Spiritual era, they are revealed as the magnets which attract me to the Heavens. You insist that no earth-born spirit has ever indicated its presence here, after its separation from the body; I devoutly believe that such proofs of the presence of spirits have been given in all ages, and that they do now frequently occur. You profess to have no tangible evidence that the beautiful affinities which unite kindred natures here, have any existence hereafter, or at least that such existence can, by a possibility, be made known to men; but the Spiritual philosophy immortalizes all true love, all real beauty, all essential perfection, and whatever else the spirit does most delight to cherish and adore. The inspiration that fired the soul of Keats descends on us, and we feel of a truth that

"A thing of beauty is a joy forever."

because everything that hath life in itself—all things that possess elements of the Divine excellence are deathless, and must live for a fellowship with God. Your theory cuts me off from communion with Heaven, and hurls my spirit down to the scenes of its earthly groveling, while the Spiritual philosophy lifts me up again and honors me, all imperfect as I am, with the companionship of angels. Your faith, if such it may be called, deprives me of my kindred and friends; but my own restores their presence, and makes them the guardians of my life. You locate Heaven far away—at an inconceivable distance—but the faith which the Spirits teach comes to me, as Jesus of Nazareth came to the humblest disciple, to bring Heaven to my immediate presence, and to make me conscious that I sleep and wake within the sacred precincts of its mystical courts.

"Sublime Philosophy!
Thou art the Patriarch's ladder, reaching Heaven,
And bright with beckoning angels."

It can not be denied that the prevailing Spiritual phenomena are making a deep and lasting impression on the minds of thousands, who until recently were without hope in the world. Men who have listened from their earliest childhood to the appointed religious teachers, and yet were utterly faithless, with respect to the future life, have been overwhelmed, perchance in a single hour, with a conviction so deep that its record shall be effaced from the soul no more forever. I speak soberly and truly when I say, that this has been the experience of thousands, and that each succeeding day adds many to the number. The Spiritual Manifestations, in this country, have doubtless converted more intelligent skeptics and materialists to a belief in revelation and the future life, in the short space of three years, than have been convinced by the preaching of all Christian sects in the last quarter of a century. I am conscious of the full import of this language, and would not have it understood as a mere hyperbolicism. I am quite satisfied that the facts will warrant the most literal construction. And, as the phenomena are multiplied on every hand, Error trembles in its dusty abodes; its altars are shaken, and rays of Divine light, more fatal than the venomous shafts of an armed host, penetrate the thick darkness, and Materialism, at last, goes reeling and walling to its final doom. I am aware that many learned Doctors have tenderly cherished it, even in Christ's name, but in spite of all their sympathy it is beginning to be convulsed with mortal agonies. In its dying anguish it bites the very dust, and frantically grasps at all earthly things. Not a few who were once numbered with its best friends, shocked with the terrors of its smitten form and distorted visage, have fled from its presence. Some faithful disciples, I doubt not, will remain behind to witness the last struggle, and to smooth the wrinkled brow, made doubly terrible by the reflection of a thousand errors and the dominion of all earthly lusts. It is well that the old Materialism should thus die, with no hope of a resurrection. It was born of the Earth, at a period when the human mind was dark and faith and hope were weak, and it is a satisfaction to know, that in committing it to the earth again we violate none of its affinities.

It is not pretended that you have explicitly, and in so many words, denied the existence of the Spirit after the dissolution of the body, but it has seemed to me that this was clearly implied, if it be not fully expressed, in what you have written; first, and especially, in the alleged

incapacity of spirits to exercise the powers which they are admitted to possess during their earthly life; and, secondly, in the general assumption of the impossibility of receiving any revelation from the world of Spirits. If, however, in the preceding contrast, or in any part of this discussion, I have misapprehended your views, I can safely depend on you and our readers to make the necessary corrections. Moreover, in citing facts to illustrate the Spiritual theory—it may be proper to observe, what indeed must be self-evident to the reader already: I have often found it necessary to rely chiefly on the testimony of others, and in such cases I, of course, only vouch for the reputed veracity and supposed competency of the witnesses. If, therefore, the facts in any given example should, hereafter, prove to be otherwise than they are recorded, I desire that such alleged fact or facts may be discarded by yourself and the reader, as freely as I have already rejected many of yours because I deemed them irrelevant to the subject. I frankly confess that many things for which a Spiritual origin is claimed are, apparently at least, of little value, but I trust that time will explode our errors and establish us in the truth. The dim shadows of coming events which fall obscurely on our spirits To-day, may yet stand unveiled, in our presence and before the world, as living, tangible and divine realities.

In conclusion, I desire you to accept my grateful acknowledgments for the general good feeling manifested in all your letters, and allow me to assure you that in this respect, at least, I shall remember our correspondence with eminent satisfaction. We may yet "see eye to eye," and be enabled to contemplate the great mysteries of our being from a similar position. The clouds, which conceal the objects of our faith and the sources of our inspiration, will, ere long, pass away and leave the heavens, bending in benediction over us, clear as the smile of the UNIVERSAL FATHER.

Hope that the success of your professional labors may be commensurate with your personal desires and the prayers of suffering humanity for relief, and that the measure of life, with you, may be crowned with the greatest good to others and the highest pleasure to yourself, I shall ever remain, dear sir,

Faithfully yours,
S. B. BRITTON.

THE SPRINGFIELD CONVENTION.

The only reports that have reached us of the proceedings of the Convention, have been through the Springfield *Republican* and are, of course, not of the most accurate and reliable character, being colored by the prejudices of the editor's views of Spiritualism. However it is full as candid as the secular press generally and we condense from their report.

The Convention was organized by the choice of Dr. H. F. Gardner, of Springfield, as President, and twelve Vice Presidents, among whom were Rev. Adin Ballou, Rev. J. M. Spear, R. P. Ambler and others. C. H. White, J. R. Metter and S. C. Hewet were appointed Secretaries.

The principal speakers were J. M. Spear, H. C. Wright, Mr. Finney, A. J. Davis, S. C. Hewet, Rev. J. C. Loveland, and others.

Mr. Ballou offered a series of resolutions, which were afterward adopted, and were in substance as follows: That the existence of spirits, separate from the body, has been a fundamental article in the belief of all religions; that occasional manifestations of spirits have always been admitted; that modern manifestations are as legitimate as those of former times; that unbelief in modern Spiritualism is to be traced to the same cause as ancient unbelief; that Spiritual manifestations take place in accordance with laws; that many manifestations are imperfect and not reliable; that every manifestation should be judged by its intrinsic merit, and not by its assumptions; that when spirits direct or recommend bad conduct they shall be disobeyed; that these revelations lead to improvement in life; that there is coming a new order of society; that contempt, and sneers, and anathemas, are indications of saduceism, sensualism, phariseism, sectarianism and infidelity; and that they, i. e., Spiritualists, would live down all opposition and celebrate the conjunction of Earth and Heaven.

A committee, appointed for the purpose, deliberating on a United States Convention, reported it expedient to hold such a Convention in the city of Rochester, N. Y., on the 2d, 3d, and 4th days of September next.

A committee of correspondence, composed of members from different States, was appointed.

In the evening of the last day of the Convention, A. J. Davis and Mr. Finney delivered addresses. The *Republican* is very severe on what it terms the infidelity of Mr. Finney.

We have a few copies of the back numbers of the TELEGRAPH which we will forward in small packages to any of our subscribers, who may be pleased to order them for gratuitous distribution.

OUR NEW PAPER.

Before this reaches our distant readers the first number of the TELEGRAPH, Volume II., will be on our counter and ready for delivery. We have received a great number of names, to whom we shall send the first issue, and will thank our friends to send us the names of any other persons who may be presumed to favor our enterprise. All our patrons whose subscriptions expire with this volume, will please remember our terms, and that after the first issue we shall wait to receive their commands. We bespeak a careful perusal of the contents of number one, and we confidently expect there will be a simultaneous effort everywhere to extend our circulation.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We shall issue the initial number of Volume II.—which will be every way improved—in a few days, and shall be glad to send it to all who may be prepared to consider its claims.

The SHEKINAH, No. 6, Volume II., for April, is issued, and contains a great variety of articles of unusual interest. This number closes the Volume, and a good opportunity is now presented to those who may have it in contemplation to subscribe. Terms \$3 per annum; \$1.50 per Volume.

PERSONAL.

"J. C. P.", Parkersville, Sullivan Co., N. Y.: We should be glad to see the communication which you propose to make. Please forward it at your convenience.

William S. Worthington is requested to call at this office.

LETTER FROM JUDGE WHIPPO.

From a business letter recently received from Charles T. Whippo, Esq., we extract the following, with the accompanying Spiritual communication to which it refers. We should be pleased to hear from our respected friend whenever it may accord with his convenience to communicate more fully the results of his observations.

NEW-CASTLE, Pa., April 3, 1883.

S. B. BRITTON:

Dear Sir: I herewith inclose to you a communication, purporting to come from the spirit of Miss Josephine Griffing, late of Salem, Ohio, who died last August, aged about sixteen years. I had not the pleasure of a personal acquaintance with her, but learn from those who had, that she was a flower of uncommon promise. Her parents are reformers, especially in the anti-slavery movement, and by their talents and untiring industry and devotion, are doing much in this cause.

This little communication speaks for itself, and I doubt not you will be disposed to give it a place in your valuable paper.

Wishing you continued success in the cause of truth and righteousness, I remain,

Respectfully and truly yours,

CHARLES T. WHIPPO.

MY OWN DEAR PARENTS:

From a higher school than any your kindness ever happy for me, does your Josephine address you. Hallelu, above every degree of earthly happiness, am I now. Oh, how have I desired to communicate to you a knowledge of all I am experiencing and enjoying! But not to me is given the power of even attempting to give you an idea of the blissful beauties of the Spiritual state of existence. I am still myself. All I have ever been, or enjoyed, is present with me, except my sufferings. They were only the effect of inharmonious in my earthly existence. I lost sight of suffering when I entered upon my Spiritual life, and now I remember pain no more. All that was pleasant in my life is still pleasant—but every enjoyment is increased and intensified to a degree that you, at present, can not conceive.

Accept my thanks, my dear, dear parents, for every manifestation of your parental affection, but more especially am I gratified for the progressive desire you had imparted to me. I am where that desire can be more extensively cultivated and gratified, than while I inhabited the earthly form. The great Book of Nature is open before me. There I can study and meditate continually, with no weariness or lassitude to oppress my faculties. Kind spiritual instructors are continually near me. Every wish I can form has ample means of gratification. How often have I endeavored to make you sensible of my presence, for I am always near you, although my habitation is far above the lower strata of atmosphere wherein you breathe. I move by attraction, and a single thought at once brings me to you. In the silence of night I am near you, and in the more busy day I am never long absent. I often suggest thoughts to your innermost minds, and am constantly endeavoring to attract your thoughts to me. When in the body I sometimes had a strong desire to travel over the earth and behold the varied scenery of every country. I did not imagine that I should so soon be able to circle its whole circumference with the velocity of light, and behold all things terrestrial, as it were, spread out at my feet. But the things of earth appear very differently now to what they did while I was in the body. I now realize more distinctly the false relations that exist among mankind. I thought that I abhorred oppression and every injustice, but had I comprehended as clearly as now, the evils that result from it, I should have abhorred it far more. You must not imagine that I have gained an infinite amount of knowledge.

The change called death was only a transition from a lower to a higher condition. I entered upon my new existence, in every mental and moral particular, exactly the same as I left the body. All the knowledge I may acquire must be by my own desire and

effort. A spirit who has been long in this beautiful world, and from whom I have gained some knowledge, makes me comprehend that higher circles of knowledge, love and wisdom lie open before me; that Spiritual instructors are anxious to lead me upward; but that my own will is free, and unless I desire improvement, no power in the universe can compel me to receive it. And don't you know, my dear friends, that I shall desire it. O, yes! I will strive to increase in the knowledge of virtue, for your sakes as well as my own. When I get new and progressive ideas I will impress them upon you. I hope you will also continue to strive for a high degree of goodness, for every exalted desire of yours excites a kindred one in me. There is a link of affinity that unites mankind in the body, which the removal into a higher life can not sunder. By that link am I still united to all whom I loved while in the body. The love I bore you all while I was manifest before you, has not decreased. It is intensified and purified. It is freed from the mists and uncertainties that attended its condition while united with the lower nature. It now shines with a pure and spiritual brightness, that will go on increasing through the different progressive advances of eternity, yet forever retain the first impression which was stamped upon it while the spirit inhabited the human form.

Thus am I instructed, and thus I believe. You see, then, my dear parents, that I am still your own. You can not see me, but you can not imagine me near you? You can not devote to me a single thought but it reaches me, and I am instantly with you. With my sister I am often present. If she desires me, I am with her in a moment. You have not lost me, then. I am not separated from you. We loved each other too well to be divided. We never shall be divided, for you will always be my own dear parents, and I your own.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA
[WEEKLY REPORT.]

FRIDAY EVENING, March 25, 1853.

Mr. James Quarterman read the second of his series of lectures, on the nature and position of man, &c.

Dr. Gray read a correspondence, between himself and Dr. Greves, of Milwaukee—a part of which is subjoined. It contains two spiritual communications, and is as follows:

"One great reason why so little satisfaction is obtained in this work, is, that your investigation is not complete. You do not come to it with a determination to be thorough in its performance, although you acknowledge that there is not one more important. Our hopes, our peace of mind, our growth in grace, are intimately connected with it; yet how easily you are discouraged by obstacles which the enemies of your souls' minds may interpose; and how hastily do you run through the duty, deriving no satisfaction—but only enveloping the mind in still deeper gloom. You are less thorough in this Spiritual investigation than you should be in almost any other subject. No wonder, then, that you make such slow advances in this happy work; no wonder, that it is generally received as impracticable, when so superficially performed! When you enter upon this duty, make, I entreat you, some work with your minds—explore the secret motives, and analyze the evanescent feelings, if it costs years of persevering labor; and may God, by his spirits, assist you and make you successful."

The above was written evidently in a female hand. The following was written in a bold, free hand, evidently intended as a male. You will also perceive how unlike in the phraseology and subject matter:

"We all bear about us a body, and this body has several qualities, modes and properties common to the whole mass of matter; that is, common to all other bodies; such as bulk, figure, extension, solidity, and impenetrability. This does not need a proof. You have also a thinking principle within you. This is evident from the best proof in the world—I mean consciousness and experience. You have all within you a thinking principle that directs your actions, and either censures or applauds them, as they are good or evil. This principle has several qualities, modes and properties of a peculiar nature, such as perception, willing, doubting, denying, judging, reflecting, remembering. This is evident, also, from experience. Now, I believe it will be allowed that there is no greater demonstration that any two things are of different natures, than when it appears that their qualities and properties are entirely different, and that the qualities, modes and properties of one are inconsistent with, and can not be affirmed of, the modes and properties of the other, without absurdity; for example: there can not be a greater proof that a circle is not a square, or a square a circle, than that the properties of a circle can not be applied to, or affirmed of, the properties of a square, without absurdity and contradiction. If, then, the properties of body are without absurdity and contradiction, then that thinking principle within you can not be body. The properties of that thinking principle within you are these: perceiving, doubting, denying, willing, consenting, dissenting, judging, reflecting, remembering; and the properties of bodies are, color, figure, extension, bulk and weight, and such as results from these—as smoothness, roughness, hardness, softness. Now, let any man examine whether the properties of the thinking principle within him are any way consistent with the properties of bodies, or color, or figure, or extension. Can you properly say a white doubt, or a scarlet denial, or a square judgment, or a reflection of a foot long, or a foot broad, or of a pound weight? If this can not be said without absurdity and contradiction, then it is evident that this thinking principle within you is of a nature as different from body, as its properties and affections are from the properties and affections of bodies; or that this thinking principle within you, which you call soul or spirit, is of a quite different nature from body."

If you consider the above worth a reading in your Conference, or otherwise disposed of, you are at liberty to do so.

Yours truly,

JAMES P. GREVES.

Mr. Weston submitted the following affectionate communication, received through a rapping medium, (Mrs. Brown):

"I am George. I want you to know that I am happy, and love you better every day. Good people come right to their children when they leave the world—they never die—I did not die. You must not remember me in my hour of change, for I did not suffer as I appeared to—and remember I am learning every day.

Your little GEORGE."

This little "George" had died of dysentery, under very great apparent suffering, which added much to the grief of his bereaved parents. They were strangers in New-York, and have no acquaintance whatever with Mrs. Brown. They who have been similarly afflicted can judge of the priceless worth of those simple words to the mourning parents, when, in the midst of strangers, their darling lost one comes, announcing his own beloved name, and in thus bidding them forget the scene of his apparent suffering—at once giving a test of identity and assurance of his continued life and love.

Adjourned.

R. T. HALLOCK, Sec'y.

FRIDAY EVENING, April 1.

Mr. Quarterman read the third, and last, of his series of lectures.

Dr. Young stated that on Wednesday last he was at Mrs. Brown's, in Twenty-sixth-st. Several foreign gentlemen and ladies were present, some of whom wrote their questions in their own language, which was unknown to the medium, yet they were answered correctly. Some physical manifestations were made, among which rapping was produced upon the solid brick wall of the house. It was made at his request, as a test, or proof that the ladies did not do it. One of the gentlemen, after being seated awhile, as directed, suddenly sprang back from the table, in evident surprise—declaring that he had been strongly clasped just above the knees, by what seemed to be two human hands! This phenomenon was soon afterward repeated, to the manifest consternation of some of the parties present. When quiet was again restored, the alphabet was called for, and, by way of explanation, the following was spelled out:

"I love to touch you, my dear, to convince you that spirits are perfect in form, and that I am always near you!"

A gentleman, who requested that his name and the facts given should not be reported, related a portion of his experience, from which he concluded that the manifestations were undoubtedly Spiritual, but he was not so sure that "they came from God!"

His narrative induced Mr. Partridge to deliver, at some length, an earnest caution against self-deception, fanaticism, and impositions upon us in our investigation of Spiritual facts. He instanced some cases, by way of illustration.

Mr. Fishbough gave a brief description of what he supposed to be three modes by which the Divine Being communicates with man. The first is, the sensual mode. Through a chain of impressions, one in the form may transmit an idea or thought to a person far removed, and thus awaken in his mind the desired train of reflection. This is done by acting indirectly, though physically, on the vital forces of the brain. Another mode by which men communicate, is by telegraphing, as we see daily, between distant cities. This is what is meant by a sensual mode, and he supposes God may do the same thing through different spirits or grades of spirits. But all communications sent in this way must necessarily come diluted. The second mode is more exclusively spiritual; and God may communicate with us by quickening our reasoning power, or by visions, or by correspondential pictures, &c. This mode is also imperfect. But third—the highest means of communication—is through the light of the great Spiritual Sun, acting upon the love principle of the human soul, causing it to germinate and be productive of fruit. This light is not reason; it is immeasurably above reason. Its presence in the soul is attested by its vital power, and its Divine origin is proclaimed by its divine fruits. Without this view he should be miserable indeed. He could not separate God from his works. Spirits are fallible like ourselves, but God is Truth, and that which emanates directly from Him must be like Himself.

Adjourned.

R. T. HALLOCK, Sec'y.

Comfort and Encouragement.

Communication from the spirit of Stephen Gano to his brother Daniel Gano: Mrs. Lowe, medium, spiritually magnetized: October 6, 1853.

MY DEAR BROTHER: When I passed from the first sphere you mourned my departure and thought of me as being gone to return no more, but now the light has broken in on you, the truth has made you free, and you can feel not only that I am with you but that you are surrounded and influenced by the good, pure and holy, of all past ages. While I passed from the earth shrouded in ignorance, you were permitted to remain to see the wisdom of God made manifest to the world, and to have revealed to you many of the mysteries connected with human life. You have been made to understand the end and object of your existence, and to have learned to enjoy its privileges and appreciate its advantages. You have for years past been led and directed by the spirits of the departed, and through you they have been enabled to relieve much of the suffering which everywhere meets their eyes. They have brought to your door the sick and unfortunate, and you and your angel companion gave them freely of your store, and often have you furnished a home to those whom fate had dealt with less kindly than with yourselves, and in so doing you have made your lives useful and happy, and have laid up treasures in heaven where decay enters not, and where the spoiler's power is lost. Go on my brother and my sister, you are engaged in a glorious work, and you have entered a school where something new and instructive will be continually claiming your attention. Day by day you grow in wisdom and in knowledge, and day by day will your strength and happiness increase, and at the close of your mortal career you will be cheered with the bright hope of a happy change, and with the blessed reflection that the world has been happier that you have lived.

Your affectionate brother,

STEPHEN GANO.

BORN INTO THE SPIRIT-WORLD.

Died in Winsted, March 20th, after a painful illness of one week, with scarlet fever, EMERETT U., only child of Hiram C. and Lucia A. Whiting, aged 7 years and 7 months.

It is but a few weeks since we were at the pleasant home of Mr. and Mrs. Whiting, and saw that only child. She was sprightly and interesting, and, for aught we could discover to the contrary, physically well. But like the early spring flower she was smitten, and when life's sun had scarcely risen she withered. To those who entertain the spiritual faith, death is but a circumstance in life, and our friends may be consoled with the reflection that the tender plants which are chilled in earth's atmosphere may bloom in the garden of God, and shed their fragrance on the air of the Celestial Paradise.—En.

REPLY TO PROF. BRITTON.

NUMBER TEN.

MY DEAR SIR: Your tenth letter is received—and as you allude in a note to the space occupied, I only remark that I was unaware of having occupied more than yourself, and of course all I ask is "equal privileges." You have been liberal over much, in more ways than one; you have dared to publish in your paper all that could be brought against your theory of the Manifestations; thus vindicating before the world that you had confidence in your own position. The first series kept at a stand-point, and as your's grew in size, I felt the same spirit, and have been illustrating the law of imitation.

And now, suppose that we admit that "none of the known material laws" account for any part of these occurrences, does that prove that Spirits work these influences? To me, it only proves that it is something we don't comprehend, or to which we do not see their application; and seeing as we do that they are always connected with persons, it would be logical to conclude that some known or unknown law of personality gave them existence; no "revising" of the old edition of humanity is at all needed; there may be, and probably are, many laws of our being that have been overlooked, or misapprehended, or partially developed.

You allude to the manner of treating the subject, and ask if it has been treated in a "respectful, candid and logical manner?" That depends on the persons who are judges. A great variety of opinions are expressed, as in all similar cases. One person says, "Mr. B. is a pretty sharp shooter, but he don't touch your positions"; another sends word, from a distance, that I am "proving Spiritualism, out and out"; another says, in a letter—and his opinion is weighty—"You have done more for Spiritualism than Mr. B. himself"; another said to me, when he got the first letter, "B. has got you—he has proved his position"; another says, "Why do you let him use you up so"; another says, "Our cause has not suffered at his (the Doctor's) hands, yet"; and a tenth writes me that I "have hewed up Mr. B. worse than Samuel hewed up Agag before the Lord"—all of which kind opinions I am grateful for, not dreaming that our respective friends have any particular idea on what they base their belief. Let the world judge of its merits, as it surely will, and accord us strict justice—we are too much interested to be fit judges of what we have written. While doubting my seriousness, honesty, and relevancy, you *daim for yourself* a "candid and philosophical spirit." Let those who read judge of that also. You propose to glance at each of my letters, to show the "prominent idea in each"; I refer the reader to the letters themselves, as the best place to find the ideas in them—while I will afford you what additional light I can on the main points in debate.

You refer to "imitations," and quote me as saying, "The whole, then, is the work of the imitative mechanic power of the medium." The word "whole" implies refers to the facts, spirits' writings, then under notice. The illustrations drawn from biology were pertinent. What is the moving force in the mind of the biologists? Clearly an "idea," as Mr. Sunderland has it—and the manifestation always follows the idea, in a good subject, and so of the manifestations; an idea is first planted in the mind, and the events follow, as a general rule—always, when the conditions are observed. "On such a day you will be healed"—"Do so and so, and the spirits will write without hands"—"Leave paper on the table, and the spirits will write," &c. We may sometimes be obliged to refer to the communication to detect the motive force—as in L. M. Austin's case. He had lost three children, and raps seemed to be made at three different points. The term "three" was the governing force.

I have illustrated this point repeatedly—and only remark that, to me, it is clear that mind, in all its acts, works from a center—a motive force—a centripetal influence. Mediums could not manifest the results they do, if they had not the idea of spirits in the mind; that becomes the fulcrum—the strong force—and the idea of spirit aid, or some idea that supplies that very place, must always be in operation. The person who believes that he is God, or the king, or that he is aided by spirits, by the Devil, is bewitched—acts always from that idea; it controls and molds him, and governs him. Some mind in the body, so far as I can trace the facts, has always supplied the medium with the motive idea—a father, sister, wife, child, friend, mother. Am I understood? The biologists, in the medium, is as plain to me as in the case of the biologists. The same law of a center, a fulcrum force, holds good with chairs and tables—not that they are supplied with an idea, but the medium has the idea that his spirit-friend can move it, and the person is put in contact with the table through the nerve fluid.

I illustrated imitative power by referring to the pantomime art—and it was all in place; and to this we may add the remark of Mr. Upham, that the girl in the care of Dr. Mather surpassed, in her imitative skill, belief itself; it ranged through a great diversity of imitations. So with mediums. Numerous persons have in fact turned actors, and are imitating almost everything and body; and as you assert that they imitate the dead, and must therefore be in rapport with their spirits, I reply that your position would be invulnerable if we could not show, in all cases, that the facts, and words, and sentiments imitated, or "personated," existed in the minds of the living. We find these media often in rapport with a book, a paper, a lecture, writing out extracts that they verily believe come from spirits. These facts destroy the force of your syllogism. I have never yet seen a communication that was not marked by the style of the medium. Communications from N. P. Rogers, Judson, Clay, Webster, Calhoun, Adams, &c., always bear the earmarks of the media, or the persons who control them in the sentiment uttered. The sentiment of N. P. Rogers is personated, but his style has not, nor can not, be imitated. He was one of the most chaste and racy writers that New-England could boast; the communications purporting to come from him are not his.

The autographs, and Daniel, need no further notice; tricks are plenty in every such excitement, but facts duly authenticated I have always contended for in my amiable way.

That the human will has some agent or medium by which it seizes and uses our physical bodies, is well known. This fluid, so far as such a fact can be shown, is under the control of the will after it has been transmitted to chairs, tables, muskets and pumpkins. Muscular motion can only be explained by the fact that the will impels the nerve fluid, or nerve-blood, over the muscle, causing every fiber to change their relations—thus producing contraction and expansion. If I remember, the experiments of Galvani showed that galvanism did not produce motion in the involuntary muscles of the body. Call muscular motion electrical, galvanic, or odic, and its all the same—these terms serve to cover up our ignorance of ultimates, and all caviling over them end where they begin. I have often referred to these and similar terms, to familiarize the mind of the reader with the idea of a something used by the human will.

You refer to od-force as a harmless thing. Steam, as it rises from the boiling vessel, is harmless—will not move a "fly"—but pen it up, and put heat under it, and it blows the huge vessel or rock to atoms.

So pen up od-force, and put mind in contact, and we see its force and intensity. Hibbert's rock, in the Shetland Isles, shows what fluid will do when impelled upon solids—and the gymnotus shows what will can do with electricity as a lever, even on a small scale.

It is not contended that man has a voluntary power of giving a "disruptive" shock, but many of the facts go to show that he has such a power that involuntarily manifests itself under certain conditions—as plainly as the heart-beat shows an involuntary force exercised over that organ.

The facts in the Silesian castle left when Kerner left, and they were identical with your modern wonders, but always depended on flesh and blood.

The pumping is still a puzzle, and you ask, how does so light a fluid get down through the pump at all? It is impelled by mind—a superior force.

It is my friend who makes man's spirit such a "clumsy creature"; you place it below goose-force—for by that the bird can rise in the air; but no, Mr. Gordon must not rise by force of mind in the body! You ask why sunlight does not produce a vacuum near the earth; I reply, the effect of the sun's action on air is gradual, and its expansion can not, as all observation shows, by the sun's action reach that point. Earthquakes are by some supposed to be produced by the reflection of all the planets and stars—producing something approaching a vacuum near the earth, and the rolling fluid inside seeks an outlet or an equilibrium. You quote from the Baron, to show that od-force is slowly transmitted from the hand to substances in contact. That is so. And then you contrast it with electricity, to show their dissimilarity—while you are aware of the difference in the mode of manifestation in galvanism, voltaism, electricity, magnetism, &c., and yet they are admitted as modifications of the same thing. The time of sitting around tables shows that it moves slowly from one body into another—but accumulate it in vast quantities in space and it may, for aught you have shown, move even as fast as light.

That persons in sound health may be impressible is not denied, but mediums as a class are "delicately organized."

The cry, at the beginning of these events, was, that a new wonder was in the earth—a "new dispensation" was setting in—something "new under the sun" we had certainly got—but my tenth letter, and other facts similar, has effectually demolished that bug-bear. Similar phenomena seem to have attended the race as far back as we can trace them in history. The High Rock miracle, caused by singing, seems to puzzle you. As it would seem, the music mentioned as the cause would not connect itself with the mind of the singer, unless especially mentioned. So you think. So rapidly have the table experiments spread, and left the impression that spirits have nothing to do with the physical movements, that I will be magnanimous in my rejoicing. I affirm these phenomena to be periodic and epidemic. You deny my position. Now one year ago, or a little more, no man in America, so far as I know, had thought of its being an epidemic. In the space of a few months, A. J. Davis, the Seer, announced in our place and all over the country, that "thirty per cent. of the phenomena was epidemic," "thirty more, tricks that would make angels weep," and forty per centum purely spiritual. That is a broad stride toward the truth. As you question the periodicity of these phenomena, and also of disease, I remark that Platerius records seven plagues that afflicted the city of Basil in seventy years, and they recur in periods of ten years with but one exception. The great plagues of past ages which have depended on atmospheric causes show singular returns in centuries. One occurred in A. D. 400, another 590, in 802, in 905, in 1005, in 1106, 1222, in 1300, 1400, in 1500, in 1602, in 1709, in 1800, yellow fever prevailed over the world. Between these periods lie numerous plagues, of course, but these sustain most singularly my idea of centuries. The period of return in England is stated to be very near forty years. Have you demolished my facts? The periodicity of earthquakes is conceded. Mr. Bayard Taylor, during the past summer, witnessed an eruption, at Catania, of Etna, while the peasants and citizens were celebrating the martyrdom of a female saint, whose death occurred just two hundred years before, and the outrage produced an earthquake, and it returned to a day, as it would seem, and the feast and the earthquake both passed under his observation on the same day. Why this is, we do not clearly comprehend.

You question my statement of the law of plagues and mental epidemics, as to its application to male and female. Of the plague in the reign of Justinian, Gibbon says, vol. iv, p. 293, "Youth was the most perilous season; but the female sex was less susceptible than the male." The magnetic religious epidemic, known as the French prophets, the Heterian remarks that the mass of them "were girls and boys, from ten to twenty-five years of age." The Dancers and Jumpers follow the same law. Those mentioned by Kerner were mostly "children." The Jerkers of Kentucky were mostly women and children who were affected with vision, trances, and ecstasies, while the men seemed more given to jerks. Travelers were often seized by sympathy. The profane also, cursing at every jerk, often gave a ludicrous variety to this phenomenon. The bewitched, in New-England, were mostly women; it began among girls, and was mainly carried on by them. The power among the Methodists was mainly among women. And friend Britton tells me that the mass of mediums are women and children—while the yellow fever of 1800 showed vastly more deaths among robust men than any other class of persons.

The two periods of magnetic disease under Valens, in Rome and in Alexandria, are not accurately noticed on this point. I am glad that you quoted that passage, and to its statement I still adhere, and all the facts of history, so far as I can find any, sustain my view.

When I stated the periodicity of these phenomena, and their relation to physical disease, it was incumbent on me to show the facts that sustain the law. I think I have done so, to the satisfaction of all reasonable men. If these phenomena are a special providence from God—an invention of Benjamin Franklin, according to Davis—it appears from history, beyond all cavil, that various attempts have been made to introduce these convincing proofs of immortality among men—and that Divine Wisdom has had most miserable luck in his attempts, as they have been put down by the Old Hunkers in different ages. As I have passed from subject to subject for illustration, you have as constantly contended that I was alleging different causes for these occurrences, it is first "A," then "B," then "C," and so on. You misapprehend, or misrepresent me. These and similar phenomena have, at various epochs, engaged the attention of men of great learning and talent—witchcraft and ghost-seeing have been discussed by crowned heads, gartered knights, doctors, lawyers, judges, and divines, and the world has been left as wise at the end as when they began, but what is notorious in all these periodic controversies, the good and the wise, though unable to account for the phenomena, have in the end repudiated the idea of Satanic influence, or of witchcraft occurring through his power. King James caused the death of hundreds of his subjects by his writings in its favor, and in the end he renounced his belief in it, and

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